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A CENTENNIAL MEMORIAL:

THE REFORMATION IN OUR CIVIL LIBERTY,

CONTAINING

A HISTORY

OF THE

SECOND LUTHERAN CHURCH,

HARRISBURG, PENN'A.

BY THE PASTOR,
REV. L. M. HEILMAN, A. M.

Delivered, Nov., 5, 1876.

HARRISBURG, PA.
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Harrisburg, Pa., Nov. 1876.

Rev. L. M. Heilman,

Dear Sir:

Having heard with much pleasure and profit the Sermon you delivered on the occasion of the recent Anniversary of the Reformation, and beleiving that the members and friends of the Congregation would be glad to secure it in a permanent form, therefore, in their behalf I most respectfully solicit a copy of it for publication. Hoping that you may be able to comply with the request,

I Remain,

Your Obedient Servant,

L. O. Foose.

Prof. L. O. Foose,

President of Council,

Dear Sir:

Since your desire is what a goodly number of others have expressed, I submit you the Manuscript. Did I consult the eye of criticism, the hurried style of my composition would evade the printer's ink, and the rhetorician's wand might remain unprovoked; but I beg the sons of Momus for lenity in the critical art, and for this publication to accept my apology, that hereby the Church may gain a mite and a stimulous to study. Another generation may find an interest in the history of the Congregation; and this brief outline of general history may lead some to examine its subjects more fully in the works of D'Aubigne, Mosheim, Kurtz, Baird, Frost, Schmucker, Schaeffer, Krauth, Sprague, Stoever, Michelet, Ried, Weiser, Tischer, Barnes, Kitto, the American Cyclopedia and others. Christians ought to read; Lutherans want to study and love the unparalleled field of doctrine and history of their Church: intelligence truth and the grace of God are hand-maidens.

Yours in Christ,

L. M. H.

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THE SERMON.

And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea and his left foot on the earth, and cried with a loud voice as when a lion roareth: and when he had cried seven thunders uttered their voices.–Rev. x: 1–3.

My Dear Friends:—

This day begins the fourth year of my sojourn in your midst. Once a stranger, I am now stirred with acquainted interests that form a lasting chapter in my life's memory. We might occupy this hour with rehearsels of joys and trials; the successes of life and and the bed-side sicknesses; the marital hour wedding bosom friends for life, or the dirge over separations in death; but this desire must now be checked.

We are forced back over vaster corridors of time. The ocean of the past has borne cedars of grander structure for Temples and Churches, than are found in the Church whose stone-built tower overhangs us to-day.

In this Centennial year our Nation is tracing back into the ages her origin; and as a Church we may follow back labarynths to a superior origin. What is more, as we hope to show, *the origin of our Lutheran Church is the source of our American Freedom.*

Our Text is commonly regarded as portraying the Reformation of the Sixteenth Century. Occupying land and sea the Angel typifies the spread of the doctrines of the Bible, the Little Book in his hand, over the world. The Book was open, and the majesty of the pillars of fire and splendor of the Sun indicate the Divine presence.

The roaring voice of the messenger taught truths chained and hidden by the Church of Rome; and such influence betided the message that the cruel powers of that wicked Church shook as with Seven Thunders.

We speak not on "politics," when we to-day follow the example of our fathers, in discoursing history celebrated for more than three hundred years on or near the thirty-first of October. Hasten with me at once to the scene of the Angel of the Reformation extending freedom and the bow of promise to create these United States.

Hallow Eve was drawing on. It was three hundred and fifty-nine years ago last Tuesday at noon, when in a dingy old town of Germany, a young man nailed a latin parchment on the "Church of All-Saints." The next day was a grand festival of the Roman Church. The multitudes of pilgrims who gathered on this day previous read on that parchment scroll Ninty-five Theses or propositions against pardon of sins by the Papal Church for paid indulgences. These crowds had come to Wittenberg on that thirty-first of October, 1517, with the hope of such pardon of sin. That door on which this latin document was nailed, was on the next day to be opened when the Elector's collection of relics was to be seen,— a piece of Noah's ark, soot from the furnace of the Three Hebrew Children, wood from the crib of the infant Jesus and thousands more of curiosities, for the seeing of which the Pope had offered pilgrims, from far and near, forgiveness of sins. Behold, however, some bold adventurer has fastened there Scripture denials of all such power of pardon.

The world was athirst for water to quench the longings of the soul.

The vestments of popery and the rubbish of tradition had closed the fountain. The hosts of pilgrims discussed and re-read those sentiments as on a pentecost, in various national tongues, and in the heat of sensation carried from that Royal Chapel the truth everywhere. Souls thirsting were soon to drink. The hammer sounds on those nails were the signal of other sounds. The storm gathered, the clouds were full, the brilliant lightnings flashed over Germany,

Switzerland, Holland, Britain, Scandinavia, France, Spain and Italy. Low mutterings of the Seven Thunders were heard far and near until from that Halloween and Castle Church a tempest swelled, whose one crash burst world-wide and poured the streaming showers of eternal life, through faith in Jesus, over hills, seas and dales. The same peal of truth's thunder has filled the brooks and giant rills of American Freedom.

It is not to much to assert that the Reformation begun at that memorable Church door has given us this Land of the free. It is traced by the historian's pen and needs only be followed.

Look at the people and quarters from which our Country was colonized. The spirit which induced many to come to these shores was cherished by the principles of the Reformation. It is not claimed that the great German Reformer of that dingy town of Saxony was the only man who had his soul renewed in the Spirit of Christ in that dark age. God had prepared the world for this event. The institutions of society and politics were tottering, while the invention of printing, the revival of learning and the spirit of discovery fertilized the soil of humanity for a grand harvest. When Luther came to assert salvation by free grace, the Bohemian forests had already resounded for a hundred years with the voice of the lovely martyr, the pious John Huss. In England from a Yorkshire villiage, from hermit cell and Jarrow Cloister, the rills of truth for several centuries were opened by Bede, Rolle and Wickliffe. The valleys of Piedment resounded with praise longer still. When the parchment on the church door was read, the Tockenberg preacher, Zwingli, was heard amid the green valleys and savage hills of Switzerland. But these movements were isolated. When, however, once these little clouds of reform were, in the providence of God, caught in the embrace of the ligthning from Germany, the storm rushed on, and the flashing lightnings purified and reformed the whole. The Ninty-five Theses generated that main current of electric fire that kindled the flame of all the rest. Hence followed the remarkable fact, that the other countries whence came our

revolutionary fathers, were the theatre of this movement. *England* of the same Germanic blood, had Luther's works translated: in Kent, London, Cambridge and Oxford the doctrines of the Wittenberg monk met a hearty sympathy. *Sweden* twelve years later 1529 under Gustavus Vasa, adopted the same gospel views. *Holland* was the scene of those martyrs over whom Luther wrote a hymn that thrilled the hearts of thousands with love for the martyrs' truth, and these three Antwerp monks were the first to die in the cause of the Reformation. The doings of Wittenberg, and especially the scenes of Worms, were beheld by the world, and encouraged the cause of reform in every country. Prepared then as the world was for this event; drank as did many individuals of the same well of life, God used the elements of Wittenberg to rise and ascend the summit of power to disenthrall human Liberty. Rome's own biographer of Luther, Michelet, says:— "If he did not create, he at least courageously affixed his signature to that great revolution which rendered the right of examination lawful in Europe. And if we exercise in all its plenitude at this day, this first and highest privilege of human intelligence, it is to him we are most indebted for it." Page 12.

This then the Reformation did for Europe. Behold the same influence in the very *origin of our Union.* The blood of our revolutionary fathers was animated with the spirit of Protestantism. Every colony was distinctly so. Virginia, a dozen years before Plymouth colony was founded, had a new charter excluding from its English settlement Roman doctrines. Maryland's British colonists tolerated all relgions, but that toleration was a spirit of liberty realy averse to the Pope. Deleware, New Jersey and New York were colonized by the veteran sons of the Reformation, the Dutch, the Danes, the Swedes and the Germans, while the Quakers had joined the spirit of freedom just as warmly. Massachusetts the head of all the New England colonies, continuing in the independence of their fathers who dared the voyage of the half shattered Mayflower to flee from persecution, interposed the publication of so

excellent a book as that of Thomas a Kempe's simply because it had been written by a Catholic. These various settlements increased by the Waldenses, Swiss, Scotch, Polish and Huguenots, grew into large colonies, whom oppression made more independent. The New Netherlands and New Jersey had been disaffected from one of their English Rulers, the Duke of York, because he had avowed the Catholic faith. So strong was this Protestant spirit, that the foot of Rome dare not remain before the independence of the Union. It must be remembered that Columbus was a Catholic, but his people were not made the owners of America. In Florida his Spanish friends covered the ground with the blood of the Huguenots who came to that colony and to the Carolinas. When Washington led his armies, the far South had been especially the persecuted who fled from Roman stake and gibbet, but who came off finally conquerors over priestly power. Who has not read, too, how France once for seven years attempted to sweep all the north of our land into her papal dominions? But the blood of Gen. Wolfe, and the scenes of Du Quesne cry out against the horror while a free Land proclaims victory again. The French were conquered from Pittsburgh to Quebec. In the very heart of the south, Georgia, too, was the refuge for Lutherans and Moravians when Whitfield and the Wesleys were so deeply interested. I have no disposition to be unfriendly to making America a universal home for all men; but it cannot escape remark that the Land was of religious origin. It was the refuge of the persecuted of every original colony. It was the light of the Gospel, cast abroad by the Reformation, that sent thousands of families from Holland and Germany, because at home they and their fathers had bled in the Thirty Years War against the Reformation. The Pilgrim Fathers were none the less the enlightened offspring of the same religious movement. It was the vellum on the Church of Wittenburg that led to showers upon the seeds of Liberty sown here from an open Bible.

This occasion demands me hastily to speak of the *Lutheran Church in this Country*, being the name of a denomination as large

as all others, it is naturaly expected to find the name of some of her children in the history of our Country, and in the battles as well as in the molding circumstances of the war of Independence a hundred years ago. It is only true to say that all the various denominations of that period were advocates of germ truths awakened by the German Reformation. The first confession of Protestantism is that of Augsburg which is Lutheran. This is the mother of all denominational creeds. It is in this channel that our fathers exerted an influence over Liberty everywhere.

The younger denominations had, however, a marked distinctive work in the Liberty of the United States. In this work Lutherans were prominent. As early as 1621 driven by the Thirty Years war, a number from Holland came to New York, where afterwards they worshiped in a log church, a hundred years before the war of the Revolution. The Swedes came next to Deleware in 1636, but were not designed to colonize America before the Puritans came to Plymouth Rock. They were unavoidably detained by the noble leader Gustavus Adolphus who fell on the plains of Lutzen fighting for the truth. Thousands of Lutheran Germans came by way of England in 1710 fleeing from the iron heel of oppresion.

These settled chiefly in Philadelphia where they became a centre for the Church's influence. The next Lutheran settlement was in Georgia, 1733, at a place, which out of gratitude to God, they named Ebenezer. These were the Saltzburgers who fled from the Jesuites in Germany, were aided by an English benevolent society, and were the pious friends of Whitfield, who established an orphan house among them. This colony is very large in their present decendents. To Maine, too, and Virginia Lutherans came, whose families aided in laying the foundation stone of American Freedom.

It was not until 1742 that the history of the American Lutheran Church began as an organized denomination. The patriarch of our Church, Dr. Henry Melchoir Muhlenburg at this time came from Halle when he brought the piety and learning which

were inspired by the pietistic movement of the old Country. It was then that Edwards of New England, Wesley in Britain, and Whitfield in England and America, were so signally blessed in their labors. Dr. Muhlenberg and they were mutual friends. He preached in the German, English and Holland languages. This man was joined by Helmuth and Kunze, after which more came from various quarters to preach to the Lutheran colonists from Saxony, Austria, the Netherlands, Switzerland and France. It is due to say that these noble ministers had abundant success in guiding and converting souls. These men were loved and had an extraordinary influence. They as learned men are declared to have added materially to the literary and scientific culture of their day. Helmuth and Kunze were professors in the University of Pennsylvania, and had besides a private seminary for preparing men for the Lutheran ministry, and so sent out many, for twenty years, to care for souls and bring the Land to Jesus. Through their influence the legislature endowed a college at Lancaster for the German population, of which Dr. Muhlenberg was the first President. Benjamin Franklin used the German Catechism of Luther, and proposed an English translation of Arndt's "True Christianity". In 1791 the legislature granted for a free school for the Lutheran Church, at Philadelphia five hundred acres of land.

But during these days history recorded many trials. Had we time we might recall heart-rending accounts of butcheries of parents and children by the Indian's tomahawk and the scalping knife. But these trials left a hardy race of freemen for the ranks of the war of Independence.

Much is said of the Puritans who endured so much. It cannot be less said of our Lutheran forefathers that they came, many of them worse persecuted in Europe than the Pilgrims of Plymouth, and that they fought as bravely in the struggles of Freedom. As for the spirit of generous Liberty, the Lutherans never per-

secuted the Quakers, the Dutch, or any of their fellow colonists as did the Puritans. As for their general spirit, the Lutheran Catechism was the first work ever translated into the Indian tongue. During the war the Church suffered greatly. Piety and devotion were losing ground in the heat of the times. In Philadelphia Zion's Lutheran Church was used as a hospital by the enemy, and St. Michael's Church as a British garrison.

The Jerseys, originally so much Lutheran, suffered fearfully in the war; but they were says the historian, "always true." Dr. Muhlenberg had his life constantly in danger. Two of his sons left the pulpit for the field of battle. One was a talented and successful general in many scenes of war. He became afterwards a Representative in the Congress of the Union; then a Senator, and had executive appointments of high responsibility. He became next Vice President of Pennsylvania, when Benjamin Franklin was at the head. The other son was sent to Congress, and had the honor to preside at the State Convention at the adoption of the Federal Constitution. He was felt and acknowledged to be a leading statesman, although before the war he was a Lutheran minister.

Time does not allow to show all that our Church had done to shape the sentiments and educate the people for Freedom before the Revolutionary conflict, and what her sons did in it; but as for piety towards God, usefulness amidst citizens and agency in the Liberty of the Country, none can dispise, but all must honor her. From the day Luther fastened the parchment to the church door to the present, her principles have disenthralled mankind. Kings and nobles, emperors and princes, have worshiped at her alter. The learning of a Melancthon, Chemnitz and a host of other giant geniuses aided the old Reformer's learning, piety and eloquence to establish Freedom and the institutions which to-day make so many thousands happy, intelligent and useful. Luther was but a man but God used his talent to set fire to the world and wake it to freedom.

"Were there no Reformation day,
The darkened world to cheer,
There were no Independence day
And no Centennial year:—
No Luther, then no Washington;
No theses, then no State
Upon these shores, in justice strong,
Sublimely free and great." *(Dr. Swartz.)*

This same influence has *continued* during the *hundred years.* The Lutheran church has grown until her boughs spread over the Land. The life and success in which she existed since our fathers aided in freeing the States, stand on eminent pages of civil and eclesiastical history. We must hasten, however, to tell but the result. To-day about six hundred thousand (600,000) Communicants of the Lutheran name are in the Land; four thousand six hundred and thirty (4,630) Churches, two thousand six hundred and seventy-five (2,675) Ministers and fifty-eight (58) Synods. Many of these through the Eastern, Middle and Western States are descendents of colonial parents. The Rev. Messrs. Williams, for example, are grandsons of William Williams, a signer of the Declaration of Independence. There are fourteen Theological Schools, 22 Academies, 18 Colleges, 7 Female Seminaries, 17 Orphans' Institutions, 6 Infirmaries and Hospitals, 7 Immigrant Mission Stations, Educational and Historical Societies, Foreign and Home Missionary Boards, together with various other benevolent Societies. The periodical Publications in five different languages are 65 in number,— 22 English, 30 German, 7 Norwegin, 5 Swedish and 1 Danish.

We come, however, now to the more particular organization known as

"THE SECOND ENGLISH LUTHERAN CHURCH OF HARRISBURG, PENN'A."

It need not create a smile when we mention this youthful Church as having a place in the history of this Centennial

year. It does have a place in the annals of the Reformation, and as a church of Protestant stamp, it dates its origin to that Halloween, whose singular paper on the door of the "Church of All-Saints" began that influence that swept over the earth, and has led to the Freedom of which we as a Nation boast in this already Century's summit.

I see now in imagination a small chapel on the corner of Fourth and State Streets. It has a small tower and a bell. Of yellow brownish cast the walls seem. Shutters and door of pinkish hue. A white-washed fence encloses it neatly, and the solemn silence and fervent reverence of the waiting people in and about it make one feel it is there for the grand purpose of furthering redemption's scheme. Here with the prayers of many was organized on the evening of Thursday, Sep., 13, 1860, "The Second Lutheran Church."

The origin of the Mission was in the Mission Sabbath School, founded Jan., 11, 1858, by the Sunday School Association of Zion's Lutheran Church at the suggestion of Mr. Wm. Parkhill. A house on East State Street near Cowden, was rented. The first Sabbath School meeting was in a front room below, and on the fourth Sunday the house was filled on two floors. In the month of March a lot was leased on the N. W. Corner of State and Fourth or High Streets. A Chapel was rapidly built, and soon dedicated when the parent Sabbath School marched in joyful procession to the place. The expenses of the building were in the following year met by a Ladies' Joint Mite Society.

In this cozy Chapel preaching was commenced in September and continued every alternate Sabbath afternoon during the following winter by the Rev. C. A. Hay, the efficient pastor of the First, or Zion's Church. Prayer meetings were held every Thursday evening to the spiritual edification of the missionary band. The pastor of the First Church was instructed by the S. S. Association to organize a Mite Society to raise means for calling a pastor. Eight committees from

the Association were apointed, and on the 24th. of June, 1860, the Rev. E. S. Johnston began his pastoral work in this new field. Until August, 25, the two pastors preached alternately at the Sabbath morning service in Church and Chapel. Then it was that at a spirited meeting on the 13th. of the month following the new Church was organized, and a number of the members of the mother Church were dismissed to this enterprise. The officers elected on that occasion were Elders, Jacob Reel and D. A. S. Eyster; Deacons, Charles Ossman, E. S. German, Geo. Kirchbaum and G. T. Murray, Zimmerman, Shoop and Weaver acting as tellers. Thus the Church was organized, and an urgent appeal there made by Dr. C. A. Hay to his members present to aid and unite with this Mission Church.

The next Sabbath was a communion season, when others united with the Congregation, making in all sixty-four to launch in this undertaking. Twenty-four of that old colony still are here. They are Jacob Reel, Chas. and Mary Ossman, George and Barbara Kirchbaum, George Weikel, G. T. and Annie C. Murray, Jacob and Eliza Cain, Louisa Wollower, Elizabeth Zimmerman, Catherine Shoop, Mary Mauger, Elias and Barbara Eby, Mary Jane Nichols, Susanna Lefevre, Catherine Phillips, Sarah Beard, Catherine Hatcher, Catherine Shrenk, and Martin and Elizabeth Hauer. Long may they live and enjoy fruits of reward for their enterprise.

Those veteran days were days of trial, but of work. In a few years the war had made its mark. Additional committees of men were appointed to aid the Mite Society in collecting money for the ordinary fund. The Chapel became too small but could not be enlarged on account of money troubles of that time in our Nation's Civil War. This little band did not yield to despair. They paid a tax to the Chaplain in Camp Curtain; on the first Sunday of their regular services by Rev. Johnston they raised a missionary collection of $8.24. The first sexton was a lady who received $2 per month. As did men

in the times of the Savior's parable, they burned oil in their lamps, and for the smoke that curled out of the middle of the sharp shingle roof they had coal to pay. A Communion Service of excellent silver material cost about $ 20, beside the paint on the windows and lime on the fence in repairs. Like the old colonists of other days their council met from house to house. It was a day of experiment.

Happily they sealed all their toils by their prayers. They had beside the week-day prayer-meeting, an hour for devotion before the Sabbath evening service. This on several occasions had to be started anew. Then it seems for a considerable length of time to have been abandoned. Perhaps some of the unfortunate tempests that blew within the veteran band dispersed the spiritual sails that launched the primitive spirit. The collection baskets, however, carried about still, indicated that they meant to be benevolent. Their Pastor's first vacation was one of two months, and for the cause of education they were thoughtful enough to cast their mite into the Treasury of the Theological Seminary of Gettysburg. On the minute book of the council stands a record of thanks to the Ladies who cleaned the little Church.

Their loved little edifice had to be given up. The leased ground on which it stood was sold. In the mean while they looked about for a lot. The place selected after a number of attempts to make a choice was the corner of Forster and Elder. This was purchased by the friends of the Mother Church; and had it not been that the running throuth of the street had cut the dimensions of the lot, instead of the church now just below us, you and I might to-day worship there. The Pastor had already secured a plan for a brick Church there, but the Congregation had to look elsewhere to rear their vine. The present lot was purchased for $1,500. Three or four different corners about us were sought for the spot, but here the choice was finally made.

In the mean while what was the fate of the Chapel? It was sold to the Free Baptist Congregation, who built on the lot their present Church. The brown walls that had heard the sounds of Sabbath School instruction and the praises of the Master in public worship, were removed to Williams St,– pulpit, chairs, benches, choir-gallery, roof, plastering, tower, bell and all,– to-day yet wearing the same suit of paint, and enclosed within the same paling of white-wash, in the active service of a people of another race and denomination, ready for inspection, recalling days when the Harrisburg Lutherans joined in the mission of the Master in this Congregation. It was sold for $350 and the pulpit furniture before you.

Now without a house of worship, these pioneers held services alternately with the people who purchased their chapel. But this was not a home. Preaching was done in the Senate Chamber of the Capitol and the Sunday School was held in the Jewish Synagoguge. But they would not turn Jews. They next held all their services in the basement of the Pine St. Baptist Church. Thence, until the basement of the present church was ready, they sought and occupied the Orphans' Court Room.

This mere outline of facts does not mean to color the history with hues of deadly piety. No doubt many blessings unseen and eternal were enjoyed from the Father in Heaven. This spiritual life must manifest itself in works. Accordingly this new Congregation from March, 1863, having been less than three years old, supported its own Pastor. When they had thus far gone so well, they began the erection of their new house on this lot. The corner stone was laid May, 29th., 1863, Rev. F. W. Conrad, D. D. delivering the discourse. The following spring, the building was up; the back and side walls were to be painted white, and the scaffolding taken down; the basement was carpeted, partly at least through the efforts of the Ladies; oil lamps were suspended; the stoves were put in and the

lower part of the Church was occupied for Divine services. To pay for this structure it was calculated that the sale of the former lot, and subscriptions, would be sufficient. It soon proved otherwise. The Churches on Dec., 7th., 1864, held a union meeting when a statement of finances was made and a list of subscribers secured to whose names were added the figures of over two thousand dollars. The following summer the attempt was made to complete the Church, but it was left stand with unfinished tower. The next summer again, 1866, the tower was closed above with boards. Repeated efforts to raise money failed.

Still the Pastor and people worked away. The Deacons were a committee to see to aiding the poor of the Church. Amid the discouragements that hung upon their hearts was the neglect of some members to do their duties. The Council was sent to look after the careless. How sad that already there were those in this new field who did not run well. The discipline of the Church was administered, and it seems, one man was cut off from membership.

The work of the Lord went on still. Yet it was hindered by difficulties which ought to be buried in the past. The Pastor resigned, and delivered his valedictory on Nov., 4th., 1866.

Six weeks later Rev. G. W. Halderman was choson Pastor. On Jan., 13th., 1867, the first sermon in the new pastoral relation was preached. The completion of the Church was begun early in the spring. On July, 14th., Rev. Dr. Baum, of York delivered the dedicatory sermon; and in the afternoon the installation services of the Pastor, were conducted by Dr. J. A. Brown, of Gettysburg, and Dr. Hay. The bell hanging yonder, silenced now by the beck of time, was purchased in June. The debt left from the day of dedication was $5,000. The Church had cost $18,000. Since then more work had been done, and the indebtedness increased.

It is impossible to enter into the minute details of work,

trials and successes of the three years of this pastorate. The Sabbath School flourished; the Church grew in numbers; works of benevolence toward various objects were continued and piety seems to have characterized a good many. Once a Sabbath School convention met in the Church. The Congregation enjoyed a good share of popularity in the community and thus its influence was enhanced,

Let me remark too, that in the fall of 1867 when the Jubilee of the Reformation was celebrated, the First and Second Churches united in a service to commemorate that 350th anniversary on Fourth Street. It makes one feel glad that mother and child have had so much sympathy. Nothing in such relations could be more deplored than jealousies and want of co-operation. Among the annoying difficulties of this administration was also neglect of duty by many. On one occasion the names of a number of members were taken up and inquiries made for reasons.

For seven months the Church was without a Pastor. In September, 1870, Rev. F. P. Thompkins was called to this pulpit. Again the ordinary routine of Church life began, but we cannot do more than sketch the outlines, leaving to you, to recall the facts which pen and paper did not preserve. Of the notable things done it ought be treasured in the mind, that a Widow's Relief Association was organized during the summer. The summer following the Pastor's study was furnished. In the fall months the Ladies' Sewing Society was begun; and as during previous periods, much time was spent in council meetings upon Church finances. The Pastor's salary not being sufficiently subscribed to, the pews were rented. Previously the envelope sytem, now used, was adopted to pay on the Sabbath after the tenth of each month. The monster debt was increasing, when a plan was set on foot to destroy the creature by the slow process of five years, but for some reason the creature still lived.

Then came into the affairs of the Pastoral relation a certain "*masked sprite*" that history prefers to consign to oblivion. It is probable that from all I can gather, it was that certain old being who long ago scaled the walls of the heavenly Jerusalem and scarred the virtue of mighty hosts; the same that entered fair Eden's flowery scenes and betrayed man to sin and blighted the happiness of this whole race; and that certain one is denominated in our Anglo-Saxon tongue the *devil*. In telling the history of this Church it is impossible to pass by what scattered the usefulness of years,– yes, that I believe, will yet result in some souls' friendships with eternal death. Yet I do not feel myself a qualified historian to record the deeds and machinations of so infernal and wiley a being as that prince of fallen principalities proves himself to be. I can only say that as a rule, when he enters a Church, his hellish darts are barbed in so many ways that scarcely any who mix in the contest fail to get scarred and cut to their danger, and are led somewhat to fall a prey to furthering his plans. The cry of God's eternal truth is thunder-cleaving, and says in words too plain to be misunderstood, "*Touch* not!" Hands off, ears stopped and tongues tied!

When this history comes to the days of the present Pastor I feel myself treading on ground hallowed in my memories. To-day begins the fourth year of my stay here. I cannot read the private, tear bedewed diaries of my three predecessors; nor can I detail with as much sympathy their doing as events since. With our discouragements however, there have been many days of sunshine. Several hundred, God has led here within a few years. O that the blessings of a high heaven may guide you where you may hear of no trials. The hundred and seventeen children that have been initiated in solemn baptism, the ninty-two whom these lips have united by the ceremony of marriage I record in diary, Church record and memory. Could I, as long as I live, even from distant home,

see often the graves that cover the forms whom I have spoken with and over whom have said "earth to earth," I might by the sight of those sixty-six mounds be sad. The hours of prayer in the week, the instructions in the Tuesday Association of the young, the service of the sanctuary and the Communion altar are delights of a gracious kind. The circles of your families have been pleasant to visit but have become too many to enjoy often. What, I believe, has rested upon the very beginning of this Second Church, even the favor of that God who has been such a God for Israel, has been resting here, and does now. Ah, a favor that angels seek, and marked as the fiery, cloudy pillar! We rejoice in our benevolent and financial success and would learn from our failures; but hope by the blessings of God no interests need be paid in a year hence.

We must close. It would be impossible to collect into a discourse of human tongue or pen all the wonderful meaning of God's providence in the Reformation, and its attendant influences.

One lesson has impressed itself upon my mind while reading these pages of history, and particularly of this Church:— it is the *awful fact of personal responsibility.* There is not a name mentioned in all minute books of this Church, but has also left for future readers facts that can never be erased, and that impress the readers with the character of the persons. There is not a congregational meeting whose resolutions have not been the sum of feelings, and are indices of character in the voters. No one man or woman who has taken any steps whatever in the past but has left an impress for weal or woe. You cannot avoid it now more than you can avoid the air you breathe.

The mistakes that have been made can never be corrected. They are graven with an iron pen on the tablet of the past, which you never – never can erase. Words and deeds, feelings and motives searched with rigid scrutiny will, in the next Centennial, find us where life cannot be lived over. O thou Truth

in the little book of the Angel, covince us of our sins! Ye Seven Thunders, rouse us to life and zeal! And thou Bow of promise, shed abroad in our hearts, the peace of being justified by faith, that our individual history may witness for our blessed Lord!

"The deeds we do, the words we say,–
Into still air they seem to fleet,
We count them ever past;
But they shall last,–
In the dread Judgement they
And we shall meet."

THE END.